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old Roman creed is not satisfactorily traced. Whether the Apostles' Creed was originally in the East as well as in the West is possible but by no means sure. The introduction of some personal creeds, like that of Tolstoy, for instance, and that of Mrs. Eddy, hardly adds to the dignity of the volume and little to its value. The volume closes with appendices which tabulate the variations in the evolution of the Christian Creeds, and with an index which leaves little to be desired. Without question Professor Curtis has given us a book which, while it does not throw much light on matters critically in dispute, yet makes relatively easy and agreeable an acquisition of the knowledge of the intellectual forms through which the Christian religion has passed. For this, therefore, he places all readers in his debt, and readers, considering the merit of the book, should be many.

ALLEN MACY DULLES.

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VINCENT DE PAUL, PRIEST AND PHILANTHROPIST. E. K. SANDERS.  
Longmans, Green, & Co. 1913. Pp. xxiv, 419. \$4.00.

Mr. Sanders in his introduction seeks to make plain that Vincent de Paul was first of all a priest and that his motives and ideals were those of his order. He was imbued with the ideas of sanctity which have been characteristic of the Catholic Church. He would have had no sympathy with social service apart from the sanctions of an authoritative and ascetic religion. But in spite of this disclaimer, the reader who follows the story is most attracted and held by the modernness of St. Vincent's methods and points of view. As a priest this man of the seventeenth century may have been like the other good priests of his day, but as a philanthropist he is akin to those of the twentieth century. In a complex character we have a right to choose those elements which have the most significance for our own time.

The significance of St. Vincent de Paul lay in those things upon which he himself may have put least emphasis. Unlike most men of his order, he looked upon poverty not as a means of grace but as a definite evil to be dealt with by organized effort. He was not satisfied with mere almsgiving. He sought to train a body of social workers, who should give themselves with absolute consecration to work for the destitute. His system of relief and of friendly visiting was based on knowledge of actual conditions. He was wonderfully successful in enlisting the wealthy classes in voluntary service, but

he saw the limitations of these people. In the Sisters of Charity he had a body of trained workers on which he could rely.

Some of the most interesting chapters in Mr. Sanders's book are those in which he gives us glimpses of other forms of philanthropy in that day which had no connection with the church. Renaudot, the friend of the poor, stands out as the type of the social reformer with which we are familiar. Renaudot's Bureau was both in its ideal and method an anticipation of our Charity Organization Societies. The Bureau did not actually dispense charity, but formed a means of communication between the charitably disposed and those who needed specific help.

At the present time, when so many ministers and churches are perplexed over the multiplicity of modern demands, there is help in the experience of the past. St. Vincent de Paul is an example of the way in which the most fervent piety manifests itself in practical philanthropy.

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**MYSTICISM AND MODERN LIFE.** JOHN WRIGHT BUCKHAM, D.D. The Abingdon Press. 1915. Pp. 256. \$1.00.

**MYSTICISM AND THE CREED.** W. F. COBB, D.D. Macmillan & Co. 1914. Pp. xxi, 559. 10s. 6d.

The wide diversity of opinion and attitude which is included in the present "revival" of mysticism is well shown in these two books. The first is a careful and in many respects successful effort to apply the special methods and discoveries of the mystics to the spiritual needs of modern men. The second presents mysticism—or, more accurately, gnostic symbolism—as offering a relief from the difficulties of dogmatic theology.

It need hardly be said that the point of view represented by Dr. Buckham is more in harmony with the principles of traditional Christian mysticism than that which is so ably defended by Dr. Cobb; though here too the wide sweep of the author's net includes many things which the great contemplatives would hardly have looked upon as branches of their "Science of Love," while omitting others which they would certainly have considered to be essential to it. In Dr. Buckham's book amongst much that is admirable we find traces of that defective conception which mars nearly all modern writings upon mysticism, with the exception of Baron von Hügel's great and noble work—the conception which regards man as the first term and God as the second term, and which studies the